JAMES ARMINIUS.

For Learning, Mildneſse and for Sanctitie
Few ever had with him Equalitie.

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The Life and Death
OF
JAMES ARMINIUS,
AND
SIMON EPISCOPIUS.

Professors of Divinity in the University of *Leyden* in *Holland.*

Both of them famous Defenders of the Doctrine of Gods Universal Grace, and Sufferers for it.

Now published in the *English* tongue.

The memory of the just is Blessed, Pro. 10. 7.

LONDON,
Printed by *Tho. Ratcliff* and *Nath. Thompson,* for *Francis Smith,* at the *Elephant* and *Castle* without *Temple-Bar,* 1672.

THE PREFACE.

Courteous Reader,

THe Title-page of the Book presented here to thy view, does sufficiently inform thee, what in the general thou art to expect therein. The book is so little, and may be read over in so short a time, that it is altogether needless to give a further account of its Contents. A large Preface me thinks would be uncomely, as being unproportionable to the Building: And indeed thou hadst not at all been troubled with any Proem how short soever; If I had not a few words to speak touching my work in this English Narrative. Although I was much perswaded and well assured in my self, that a Work of this kind might be of great advantage to those of my Countrey men, who have ears for no other but their Mother tongue, especially to them who have been abused by the Tongues or Pens of any, that have exposed to obliquy and reproach the venerable names of these two reverend men, which alas! many have done, especially as to Arminius: *for the other, I mean* Episcopius, *has not been so generally taken notice of, and his name was not here so publickly known, till the Doctrine, which both of them contended and suffered for, was more commonly known and received amongst us; Yet was*

it far from me to undertake of meer choice this endeavour, being not so well conceited of mine own abilities, as to thrust my self into this Imployment, nor so destitute of work as to need this for securing and keeping my self out of idleness; but by the importunate solicitation of some good men, I was prevailed with, and drawn unto it. The Historie of Dr. Arminius *is nothing else but that Elegant Latin Oration, here turned into plain English, which learned* Bertius *delivered in such an Assembly, where he could not deliver untruths and remain undetected. I have indeed scarce pleased my self in translating so Grammatically and verbatim the Testimonies there produced: Yet have so done, that some might not be displeased, who deem such a translation in such cases to be at least convenient. That which thou hast here touching* Episcopius, *is taken chiefly out of that excellent and large Preface, prefixed to one of the Volumes of his Works, and written by* Stephen Curcellæus *of blessed memory. In what I have done in the whole I am not conscious to my self of any unfaithfulness; neither am I unwilling to constitute mine Enemies judges of the performance, in case they be fit to examine, and not resolved to be unrighteous in judgment. Reader, I shall no longer detain thee from the profitable exercise of reading the following Narrative, which God almighty bless to thy use. Farewell.*

J. K.

THE ORATION

of Peter Bertius *concerning the life and death of that Reverend and moſt Famous Man Mr.* James Arminius, *which after his ſad funeral, was delivered in a Theological Auditory* * Octob. 22. 1609.

* the Divinity School in the Univerſity of *Leyden.*

Magnificent, Reverend, Moſt noble, Moſt learned Auditors,

AS heretofore I have oft experienc'd, how hard and how difficult a thing it is, to ſpeak of Excellent perſons in an aſſembly of Renouned men: So now eſpecially I have thereof a ſenſible knowledge, it being my task at preſent to ſpeak in this place concerning that Reverend man Mr. *James Arminius*, Dr. of ſacred Theologie, and this after the ſad ſolemnity of his Funeral. For ſith that a good man is the rule and meaſure of things, he therefore, that would deſcribe to others ſuch a perſon, muſt be careſull to chooſe out and offer ſuch things to their view, by which humane life may receive advantage in the ſtudy of vertue. Good things that lie in ſecret, muſt be brought on the ſtage and made publick, and thoſe things which either Modeſty hath concealed, or Envy diminiſhed, or Calumny defamed, or which others through want of skill have not obſerved, thoſe things I ſay, when the curtain's drawn back and a light brought

in, must be shown openly, and declared by words, that all may behold what in every one is most praise worthy, and what is fit for their imitation. Whence it comes to pass, that the greater every ones vertue is, the more difficult it is to act the Orotors part in speaking of him: for the greatest Envy keeps company with the greatest Vertue. And sith that a wise man doth nothing without Reason; and it being difficult to explicate and unfold at every turn the principles and causes of particular actions, on which the judgment to be made of every thing does depend; it must needs be very difficult to judge of excellent persons, all whose life is full of diverse examples, for the well instructing of others, how to judge, how also to live. And this also may be added, that he who takes upon him this imployment must very frequently have recourse from the law to a mans life, and from his life to the law: for these need each the other, and as the law gives notice what must be done: so what may be done the life sheweth. Now a wise man hath both these in himself; just after the example of Christ our Lord and Saviour, who first said, *Learn of me*: and of his Apostle who thus admonisheth, *Be ye followers of me, as I am of Christ* And as heretofore *Polycletus*, not contenting himself that he had written a book, wherein he had noted all things to be observ'd by him that would artificially make the image or statue of a man, did himself afterwrrds make the statue of a man, lest he should seem to prescribe that to others which himself hap not observed, and this statue made publick he call'd the Canon or Rule, commanding that the lineaments of art should be fetch'd thence, as from a law of direction: So a good man, when he hath admonish'd

others

others what they muſt doe, does firſt himſelf perform, what he preſcribes to others. Now it is hard, either to bring all a wiſe mans actions to their proper rule and law, or in one to find the Examples of all laws. But as for me, who am at this day to ſpeak in this honourable aſſembly of learned men, concerning the life and death of that Reverend and Incomparable man, Doctor *James Arminius*, not only thoſe difficulties, which I have now mentioned ſtand in my way, but many others alſo. My Grief, yet freſh, for the loſs of a friend preſſeth me; the conſideration of a ſad family, an afflicted wife, nine fatherleſs children diſturbs me; the Lamentation of the Univerſity moves me; but I am aſtoniſhed to think of the Church and Common wealth deprived of a man ſo greatly uſefull. All which things, in a wound ſo freſh, not yet skinn'd over, may eaſily put to a loſs the moſt eloquent and the wiſeſt man whoſoever he be. To what hath been ſpoken may be added, That he himſelf, whilſt he liv'd, greatly diſlik'd all pompous funeral ſolemnities: for he knew, that the firſt ſtep to the veneration and worſhiping of Saints was hence, and he deem'd, that it unbecomes us to deſire and uſe ſuch Solemnities, that had ſuch hazards attending on them. But ſeeing our preſent condition ſeems to be ſuch, that we need not in the leaſt to be afraid of this (for alas! hitherto are we come, that henceforth it may ſeem needfull to uſe diligent care, rather to bring in devotion, than drive ſuperſtition out) And ſith that it concerns all men, that examples of vertue being drawn forth ſhould be propoſed for all to look upon, I have, according to the cuſtom, through the requeſt of friends, and the Senate willing it, undertaken that difficult task, which I

could not refuſe without the violation of Chriſtian charity, and the breach of the obligation of that friendſhip, which I have maintain'd with him from my very youth. Which things being ſo, I hope there will no reprehender of this my duty be found in this aſſembly of excellent oratours, inwhich there is no one but is able more gravely and elegantly to perform this charge, than my ſelf. Notwithſtanding, I beſeech and moſt humbly intreat you, Magnificent, Reverend and moſt learned Auditors, to ſuffer the things I ſhall ſpeak to be of credit and account with you,

We have committed to the boſom of the earth the body of that Reverend man, Mr. *James Arminius* (or rather the temple of the holy Ghoſt) which has been ſhaken, worn, broken with labours, watchings, conflicts, diſeaſes, troubles. We have committed it, I ſay, in certain hope of a bleſſed reſurrection, which he himſelf, whileſt he liv'd, believ'd, and unto which he directed all his thoughts and purpoſes.

The place of his birth was *Oldwater*, a little Town long ſince made famous by the interflowing river *Iſala*, and the pleaſantneſs with the fruitfulneſs of the adjacent country, and the frugality with the induſtry of its Inhabitants. He in this Town firſt ſaw the Sun in the year 1560. in which year the Conference at *Poſſiack* in *France* began; in which conference our Deputies pleaded the cauſe of two thouſand one hundred and ninety Churches, that did humbly and earneſtly deſire of the King, peace and tranquility, and the liberty of profeſſing their faith. This year, this *Oldwater*, as another *Sparta*, gave *Arminius*, as another *Lacon*, to the world: which Town notwithſtanding at other times brought forth

forth *John* de *Oldwater*, *Cornelius Valerius*, and that excellent old man, whom ye here behold, Mr. *Rudolphus Snellius*, the ornament, not onely of his native place, but alſo of this whole Univerſity, and eſpecially of them who are of the Senatorie rank and quality.

Arminius whileſt an infant loſt his father: His mother, a widow burthened with three children, lived all her life long in a mean eſtate, but honeſtly.

There was then in that Town a certain Prieſt, a man honeſt and grave, *Theodore Æmylius* by name, whoſe memory, by reaſon of his ſingular learning and holineſs of life, is yet bleſſed among the living. He, when he had got a taſt of a better and more pure doctrin in Religion, determin'd with himſelf, that he would not once more celebrate the abominable ſacrifice of the Maſs: therefore he oft changed his place of abode, and lived ſometimes at *Paris*, ſometimes at *Lovane*, ſometimes at *Colon*, ſometimes at *Utrecht*. He therefore took care, that this fatherleſs child, *James Arminius*, ſo ſoon as his age was capable of inſtruction, might be furniſhed with the firſt rudiments of the Latin and Greek tongue, and with the principles of true piety and religion. And when he perceiv'd in him ſome appearances of an excellent diſpoſition to vertue, he oft times exhorted him, that all conſiderations of earthly things being layd aſide and contemned, he would give up himſelf to follow after God and his conſcience. He told him, that the time of mans life here is but ſhort; that there follows a condition after this life, which ſhould be eſtimated not by outward adverſity or proſperity, but

by

by the Eternity of happineſs or death. This Exhortation, afterwards confirmed by a diligent reading of the holy Scriptures, and pious meditations, was ſetled upon his heart: And ſo he, through the hope of that life, underwent every labour, all hazards, with a glad and chearful mind. But after he had for ſome years thus liv'd ot *Utrecht*, an unexpected calamity did oppreſs him, by means of the death of that good old Religious man, which the merciful God did ſuddenly mitigate; for preſently upon his death Mr. *Snellius*, who long before flying the *Spaniards* tyranny, went to *Marpurg*, came as it hapned out of *Haſſia* into that Countrey. He therefore carried away with him into *Haſſia*, in the year 1575. this his Country-man *Arminius*, now deſtitute of all humane help and ſuccour. He was ſcarce ſet down there, when in the Moneth of *Auguſt* the report of his Countreys deſolation is brought thither; He hears that the Town was taken by the *Spaniard*; that the Garriſon were ſlain; that the Townſmen were kill'd, and the Town burnt. With this report he was ſo much ſtricken at the heart and ſo greatly troubled, that he ſpent 14 whole days, in continual weeping and tears: Therefore as one impatient he left *Haſſia* and went with ſpeed into *Holland*, being determined either to ſee the ruines of his Country, or to looſe his life.

When he was come thither, he found nothing but where the Town ſtood, and the ruines of it: and underſtood that moſt of its Inhabitants were finally ſlain, together with his Mother, his Siſters, his Brothers and his Kindred: He therefore returned even on foot out of his own Country, to *Marpurg* in *Haſſia*. In the mean while this new Academy was erected and opened by the

authority

authority of the moſt Illuſtrious Prince of *Orange*; which as ſoon as he underſtood, he prepar'd for a journey home. He came therefore to *Roterdam*, to which place were come from *Amſterdam* many faithfull Exiles, and moſt of *Old-waters* Inhabitants, that had eſcaped the ſword of a cruel enemy. At that time my Father *Peter Bertius*, was the Paſtor of that Church: but Mr. *John Taffinus* was the Prince's *French* Preacher and Counſellor; both theſe were wonderfully pleaſed with the young mans towardlineſs, readineſs and wit. Now ſeeing it was long before my Father was acquainted with learning (for he was 30. years old before he had any knowledge even of the Latin tongue) he upon requeſt of friends, took the young man very willingly into his houſe. Now it was the purpoſe of friends to ſend him to this new Univerſity; which occaſion my Father thinking not good to neglect, calls me out of *England*, when I was then a Student, applying my ſelf to learning: both of us therefore were ſent together into this School: from that time there has been always between us a very great intimacy, familiarity and friendſhip: But I will not ſpeak of the paſſages of that time. This one thing I will ſay, that our young Scholars endeavour in learning and in the ſtudy of wiſdom, was ſo great, their reverence towards their Teachers ſo great, their zeal and earneſt affection in Religion ſo great, that greater could hardly be: But in our rank *Arminius* was one that excel'd the reſt; if any thing was to be written, if any thing to be ſpoken, *Arminius* was ſought for: If then aroſe any debate in learning that required a *Palæmon*, *Arminius* was conſulted with. I remember when Dr. *Lambert Danæus*, our Profeſſor,

did

did commend him publickly for his natural endowments, and for his proficiency, and for his vertue; and did excite us to enter on the ſtudy of Divinity with cheerfulfulneſs, after his example. Why ſhould I make mention here of his ſtudy in Poetry, in which he excel'd? Why ſhould I ſpeak of his ſtudy in the Mathematicks, and in the other parts of Philoſophie? He toucht nothing of theſe, which he did not penetrate, he ſet upon nothing, which he did not happily finiſh.

Thus we are come to the year 1582. in which year the honourable Senate of *Amſterdam* ſent him away to *Geneva*; for his more abundant proficiency in learning. Whither when he was come, he heard that reverend old man, and of bleſſed memory, Mr. *Theodore Beza* expounding the Epiſtle to the *Romans*, with the great admiration of all men; for there was in *Beza* beyond other mortals a flexanimous and perſwaſive eloquence, a prompt and ready utterance, perſpicuity of ſpeech, pleaſantneſs of voice, but excellent doctrine in the judgment of all learned men. Him therefore above all others *Arminius* made choice of to imitate and follow, But ſeeing he could not forthwith procure to himſelf the favour of ſome Principal men in this School, and that (to ſpeak the truth) only upon the account of *Ramus*'s Philoſophy, which with earneſtneſs he defended publickly, and did alſo in private teach it to his auditors, he was provok'd to go to *Baſil*. Where what great honour was confer'd, on the young man, what were the preſages and divinings of men of all ranks concerning his growing vertue, they are able to teſtifie, who were his fellow travellers, and companions in this his peregrination. But he ſo heard theſe judgments and acclamations,

tions, that he never waxt proud and arrogant, but ſhewed in very deed, that he was unwilling to endeavour by ambition, but was willing by true vertue to come unto that, whereto he was deſigned by the goodneſs of God.

At *Baſile* in the harveſt Feſtivals the more learned Students are wont out of the ordinary courſe, for exerciſe-ſake to teach ſomething in the Univerſity, ſometies publickly. This labour our *Arminius* willingly undertook, for this he was praiſ'd by that reverend man, Mr. *James Grinæus*, who alſo oft times honoured his lectures by his Preſence. The ſame man alſo in publick diſputations, if any thing more weighty than ordinary were propoſed, or an intricate matter worthy a defender, did occur, was not afraid for honours ſake to call our *Arminius*, ſitting among a great number of Students; and (that you may know the candor of *Grinæus*) to lay. *Let my Hollander anſwer for me.* At this time *Arminius* was in ſo great favour and renown for his learning, that when he was about to depart thence for *Geneva*, the Theological faculty would have conferr'd on him, even at the publick charge, the title of Doctor, which he, eſteeming it too great a dignity for one of his years, did at that time modeſtly refuſe, and gave them thanks for their grace and favour.

When he was come back to *Geneva*, he found the minds of his friends more pacified towards *Ramus's Philoſophy*; alſo he himſelf thinking it ſomething meet to abate ſomewhat of his earneſtneſs, did ſo order himſelf, that all might eaſily perceive, that gentleneſs conjoyn'd with ſo great a wit brought no ſmall ornament to his age. There were at the ſame time in the City the Sons

of

of the chief of our Nobility, moſt of which now are in eminent and honourable places in our Republick. When ſome of theſe were gone into *Italy*, others of them called home, he ſeeing himſelf alone, and deſtitute of all others his companions, excepting one, a man of very great dignity now in *Holland*; he alſo purpoſed to go with ſpeed into *Italy*, being inclin'd thereunto eſpecially through the fame of *James Zabarella*, who then at *Padua* profeſſed Philoſohhy, and was greatly followed. For his ſake eſpecially he ſtayed at *Padua*, when he inſtructed in Logick ſome noble *Germans*. But afterwards he took a curſory view of the reſt of *Italy*. on which journey he ſpent not above eight months, and at *Rome* he was never abſent from that companion of his, who was to him as another *Athates*: for ſo it was agreed on before they went from *Geneva*. They tul'd the ſame lodging, the ſame table, the ſame bed; they went in and out together; and for the exerciſe of piety they carried with them the Greek Teſtament and Hebrew Pſalter.

I remember he was wont often to tell, That *Italy* br ought to him many commodities and diſcommodities. Among the commodities he plac'd this eſpecially, That he had ſeen at *Rome* the myſtery of iniquity to be far more filthy and abominable than ever he had conceiv'd it in his mind: for he ſaid, that the things which are told or read concerning the *Roman* Court of *Anti-chriſt*, are Trifles in compariſon of the things which he had ſeen. Among the diſcommodities this; That the honourable Senate of *Amſterdam* was then ſomewhat offended at him for that his *Italian* journey, ſome in the mean while augmenting their their diſpleaſure, who clearly had done

done better in ſuſpending their opinions till his return. Hence then an occaſion being taken, it was noyſ'd among the common people, That he had kiſt the *Popes* pantofle; whom he had never ſeen but as other ſpectators did, in a great throng and croud of people. (And indeed that Beaſt is not wont to give this honour to any but Kings and Princes.) Alſo, that he was accuſtom'd to hear the *Jeſuites*, when as he never heard them; That he was acquainted with *Bellarmin*, whom he never ſaw; That he had abjur'd the orthodox Religion, whereas he was ready to contend for it even to the loſs of his life.

Now let our Youth that are pious and devoted to the Church learn this from anothers harm, That it is better never to ſet foot in *Italy*, than with ſo great an hazard of their repute to know the myſteries of *Antichriſt*. Not becauſe it is more dangerous for them to ſee *Italy*, than neighbouring *Antwerp*, or *Bruſſels*, or *Bruges*: for in *Italy* there is much more liberty, and in theſe places more ſuperſtition by far. And it is ſafer to travel throughout all *Italy*, than *Brabant* or *Flanders*: but becauſe it is expedient to take all occaſions of evil ſpeaking from the adverſary, and all occaſions of evil-ſurmiſing from thoſe that are unadviſed and imprudent. And it is better to prevent an occaſion of offence, than to excuſe it.

Being come out of *Italy* he ſtayed at *Geneva*, and ſome months after being called home he returned to *Amſterdam* to his *Patrons* and *Maſters*, furniſhed, *through the grace of Chriſt, with a clear teſtimony* from them of *Geneva*, and *with a mind very well fitted to do office, if it might pleaſe the Lord God to uſe his miniſtry*,

for

for his Work in his Church : For theſe are the very words of Mr. *Beza's* Epiſtle, the original of which I have in remembrance. At *Amſterdam* he did eaſily, with grave and prudent men, clear himſelf as to his *Italian* journey: but indeed the weak brethren went on inveighing againſt it, and in their aſſemblings blaming it till he himſelf began to be heard in the Church, in which as ſoon as he was beheld, it cannot be ſpoken, with how much reſpect men of all ranks flocked together to hear him: For there was in him (as ye know) a certain incredible gravity mixed with graceſull pleaſantneſs. His voice indeed was ſlender, but ſweet, and loud, and piercing, but he had an admirable perſwaſive faculty. If any thing were to be adorn'd, he ſo did it, as not to exceed the truth. If he were to teach any thing, he did it with clearneſs and perſpicuity. If he were to diſpute any thing, he manag'd the ſame diſtinctly. Now the Melody and altering of his voice was ſo fitted to things, that it ſeemed to flow from them. And ſith he did not uſe a Rhetorical dreſs, and the Greeks boxes of pleaſant ointment: it was either becauſe his nature did abhor them, or becauſe he judged it unworthy the majeſty of Divine things, to uſe curles, and borrowed ornaments, when as the naked truth is of its ſelf ſufficient for its own defence: notwithſtanding he ſo efficaciouſly perſwaded by force and weight of arguments, and by the pithineſs of his ſentences, and by the authority of Scripture it ſelf, that no man ever heard him, but confeſſ'd, that his diſcourſes much affected him. Some therefore at that time called him the poliſhing life of truth; others the whetſtone and ſharpner of wits; others called him the razor ſhaving off growing

errours

errors, and nothing in Religion, and ſacred Theology was thought to ſavour well, that did not reliſh with *Arminius*. Alſo the Paſtors and Preachers themſelves of that City, men both learned and eloquent, did reverence him for his learning, and ingeniouſly acknowledge themſelves to have been daily very much advantaged by his Sermons. And thus our *Arminius* with ſpread out ſayles, proſperous gales, a full company of rowers, and the good wiſhes of all that knew him, was carried towards fame and glory, when it pleaſed God to exercise his ſervant even with adverſity, and to make a tryal of his patience and humbleneſs by the croſs and afflictions. Now 'tis a thing worth the knowing, to underſtand the beginnings and ſucceſs hereof.

There was carried about as it chanced in the hands of ſome pious men a little Book, written by ſome of the brethren of the Church of *Delf*, againſt Mr. *Beza*, with this Title. *An anſwer to ſome arguments of* Bezi *and* Calvin *out of a Treatiſe concerning predeſtination on the* 9. *Chap to the* Romans. This little book was ſent over to our *Arminius* by Mr. *Martin Lidyus* of bleſſed memory, who had been formerly a Paſtor in the Church of *Amſterdam*, but then was Profeſſor in the *Friezlanders* new Academy, and by him *Arminius* was requeſted to undertake the defence of Mr. *Beza* againſt the brethren of *Delf*. For *Arminius* was verily thought a man very fit for this buſineſs by Mr. *Lidyus*, who partly by report, partly by experience knew the quickneſs of his wit, the ſharpneſs of his judgment, and what a wonderful

force and power he had both in preaching and in disputing, Neither was *Arminius* altogether strange from this design, being one that newly coming out of the School of *Geneva*, carryed about with him in his ears the sound of Mr. *Beza's* lectures and arguments. He therefore betakes himself to the work; But whilst he endeavours a refutation, whilst he weighs the arguments on each side, whilst he confers the Scriptures, whilst he torments and wearys himself, he was overcome by the truth. At first indeed he followed that same opinion which he undertook to oppose, but he afterwards by the guidance of the holy Ghost was carried over to that doctrin, which he constantly asserted even to the end of his life: Which was this; That Gods eternal Decree in predestination, was not to elect or chuse precisely and absolutely some to salvation, whom as yet he had not purposed to create; (which Mr. *Beza* would have) neither was it, precisely and absolutely to elect some to salvation after the decree of their creation and the foresight of their fall, but without an antecedent consideration of Jesus Christ; (which the Delfian brethren held) Bus it was, To elect to salvation them of the created and fallen, who in time to come would by true obedience of faith answer to God calling them thereunto: Which by learned *Melancthon* and *Nicholaus Hemingius*, and many more divines besides, hath been asserted.

And although such in times past hath been the liberty of our Churches, and even now is in very many places, that in this Argument, in which no ancient

ancient Synod hath ever determined any thing, any one of the multitude, and a Teacher, might always without offence to any one chooſe this or that: for to omit others, Dr. *Jo. Holmannus Secundus*, who by the very grave advice of excellent Divines, and eſpecially of the Lords Curators was called forth, after Mr. *Pezelius* and *Mollenius* and others were ſollicited in vain, taught it out of this very place: He imbraced (as we know) the opinion of *Hemingius*, and ſharply defended it. Not withſtanding there were not thoſe wanting at *Amſterdam*, that in this matter were troubleſome to *Arminius*, and that accuſed him for departing from the common and received opinion in our Churches, but their vehemency and fiercneſs was ſuddenly repreſſ'd and appeaſ'd by the authority of the Senate, and the equanimity and moderation of the brethren; ſo that he always lived with his Collegues at *Amſterdam* quietly, yea friendly and brotherly, without any cloud of diſpleaſure, or hatred, or envy. And alſo this man of God was not only naturally diſpoſ'd to candor and gentleneſs, but alſo was moreover ſo formed and faſhioned thereto by the holy precepts and Spirit of Chtiſt, that he did quietly bear with him that diſſented from him, and did not eaſily deſpair of any one, that was but willing to hear Chriſt ſpeaking in Scriptures: which by his divine moderation and equinimity we all knew, and have by ſo much the more admired it, by how much the further we, by the teſtimony of our own conſcience, perceive our ſelves yet to be from theſe good things.

Now when the Univerſity, deprived of her Profeſſors by the death of thoſe famous and excellent men, Dr. *Junius* and Dr. *Luke Trelcatius* the elder, ſought for an *Hercules* that might ſuſtain this Orb (which in the mean while that Reverend man Dr. *Francis Gomarus*, being deſtitute of all his Colleagues, did as another *Atlas* ſupport alone) they by the general vote, and the publick conſent of their country, came to *Arminius*, who thinking of nothing leſs, was taking care for the church of Chriſt at *Amſterdam* which he had ſerved now fifteen years. But when they of *Amſterdam* profeſt that they could not be without his endeavours amongſt them, becauſe as they ſaid, they had chiefly him, by whom they might oppoſe the growing monſters of hereſies, it cannot be ſpoken how great then the conſternation of good men was. They variouſly deliberate and adviſe, no ſtone is left unturned. The Curatours of our Univerſity, *viz.* moſt noble *Douſa* and *Neoſtadius*, went themſelves in the publick name, together with that moſt honourable man, *Nicholaus Zeyſtius* the Syndick of our Common-wealth. To the ſame end Mr. *Jo. Utembogardus*, Paſtor of the Church at the *Hague*, was ſent by the moſt illuſtrious Prince. and alſo *Nicholaus Cromhouſius* out of the ſupream Court. All theſe after a diverſe manner did earneſtly move and perſwade the moſt prudent Senate of this Common wealth, and the Conſiſtorie of the Paſtors and Elders. At length by many labours, intreaties, and alſo the interceſſion it ſelf of moſt illuſtrious Prince, it was hardly obtain'd, that

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he ſhould be diſmiſſed from *Amſterdam* and ſerve the Univerſity. Nevertheleſs petty Rumours of ſuſpicions, which moſt commonly are wont to ſubvert the beſt endeavours, did withſtand him, againſt which he ſet the ſhield of his innocency and candour and learning; Truſting in this, he confidently expected the bleſſing of God in that which was behind. This matter therefore being heard and debated at the *Hague* before the Lords Curators in the preſence of ſome grave Divines, it was found, *That thoſe ſuſpicions were ill ſupported, and that there was no cauſe why any one ſhould have an ill opinion of that faithfull ſervant of Chriſt: for they found, that he uſed the allowed liberty of propheſying in the Church, had taught nothing which was contrary to the Chriſtian religion.* He then firſt obtained in this Univerſity, with the good liking of God and men, the degree of a Doctor, which in the year 1603 that reverend man Dr. *Francis Gomarus* conferred on him here in this very place. Thus then *James Arminius* ſucceeded *Francis Junius*, the Curators ſo commanding it. And that nothing might be wanting here to his credit and authority by reaſon of thoſe things that had been given out at *Amſterdam*, it pleaſed the Eccleſiaſtical Presbyters to commend him to all godly, honeſt and learned men, by adorning him at his departure with a very fair teſtimony which ſoundeth thus.

The Teſtimony of the Church *at* Amſterdam.

If the reaſon it ſelf of equity, in the common ſociety of men, was willing long ſince to have it eſtabliſh'd for a law, That they ſhould be judged worthy of a ſingular good commendation, and more honourable teſtimony of truth, who had any where very well merited of the common-wealth : they much more are worthy of this honour, who labouring in the word of God, have been for many years Miniſters of the holy Goſpel with ſingular fruit and praiſe in the Church of our Lord Jeſus Chriſt. Wherefore ſith that Mr. Dr. *James Arminius*, a Reverend brother in the Lord, hath now requeſted this ſame of us, we ſaid, that we muſt by no means deny it him. Therefore we would by this writing teſtifie to all and every one, that the very great integrity of both the unblameable life and ſound doctrine and manners of the forenamed worthy man, and to us all a moſt dear companion in the Lord, hath now by long acquaintance been ſo well perceived and tryed by us, that there is nothing of more account with us than always to enjoy his counſell, labour, familiarity and intimacy, and to maintain that friendſhip which now for a long time hath been between us. But ſeeing the moſt bleſſed and almighty God ſeems to have appointed another thing concerning him and us, we have cauſe of giving very great thanks to the Lord our God for that very great benevolence oi his towards us and this our whole Church hitherto, through which it

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hath come to pass, that we can with very great delight see and perceive fruits not to be repented of, from the study and labour of the foresaid our very dear fellow-labourer in the Vineyard of Christ, which he hath with us unweariedly and cheerfully undergone, here among ours. We all confess with a most willing heart, that we are in all things indebted to this our dearly beloved brother in the Lord, for his alacrity in continuing with us in the same parts of his function, and for his very ready Councel communicated to us, whensoever we desire it. Wherefore that we may briefly say all in a word (because his very great both piety and probity, and his singular learning, seems after a sort by their proper right to challenge it to themselves) we so commend to all godly, vertuous, and learned men, this honourable Gentleman, and our most reverend brother in Christ, that with greater affection and more heartily we are not able to commend, Dated in our Consistory at *Amsterdam, September* 8th 1603.

In the name of all,

John Ursinus Minister of the Divine Word,&c. President of the Consistory.

John Hallius Preacher at *Amsterdam.*

John Halsbergius Pastor of the same Church.

Yea and the whole *Classis* gave to him their commendatorie Letters which thus run.

The Teſtimony of the Claſſis *of* Amſterdam.

To all and every one that ſhall read or hear this our preſent Teſtimony, Salvation and Peace through the only Mediator Chriſt.

Becauſe the moſt accompliſhed and learned man Mr. *James Arminius* hath by the illuſtrious and for learning moſt famous Lords Curators of the Univerſity of *Leyden*, been called from the holy Miniſtry (which now for many years he hath diſcharged with very great commendation in the Church at *Amſterdam*) to the publick profeſſion of ſacred Theology, and hath been inaugurated publickly thereunto: we were willing at his departure to commend him to the ſame (Curators) and to all vertuous men by this our preſent writing, although but little, and to honour him by our Teſtimony, as the manner is. We therefore the ſervants of Jeſus Chriſt, together with the Elders of the ſame *Claſſis* of *Amſterdam*, do teſtifie, that the foreſaid Mr. Dr. *Arminius* has been now fifteen years a member of our *Claſſis*, in which time he hath taught with much fruit ſound Doctrine purely, adminiſtred the Sacraments according to the Lords inſtitution, and propagated with great zeal the true and Chriſtian Religion, and by his diligent preſence hath always adorned our Claſſical meeting: alſo by his prudent Counſel hath with others compoſed matters hard and of great moment, hath always readily ſuſtained all impoſed burthens that reſpected the Churches Edification, and hath by honeſty and goodneſs of life

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adorned to this very day his holy calling. In a word, he hath ſhewed himſelf ſuch both in his holy Office, and in his manner of life towards all, as becomes a true ſervant of Chriſt, that we give to him very great and immortal thanks for his benevolence and humanity towards us, by which he hath embrac'd every one of us. We therefore intreat all and every one, of what order ſoever they be, to have, acknowledge, embrace and favour the foreſaid Mr. Dr. *James Arminius*, as ſuch a one as we have ſaid. Alſo to affect him with ſuch honour, as he, for his eminent and ſingular gifts ſhining in him, is worthy of, and according to their ability to help forward his holy endeavours; for the Glory of Gods name, and the Edification of the School and Church. Unto which end we all his Collegues and fellow-ſervants do heartily deſire for him the manifold grace of the Holy Ghoſt.

At *Amſterdam*, from our Claſſical meeting on the Calends of *September*, 1603.

John Halsbergius, Preſident of the Claſſis.
John Hallius, Preacher at *Amſterdam*.
Scribe of the Claſſis, & in the name of the Claſſis.

Have the Brethren honourably and laudably enough teſtified of *Arminius*? thus then he came into the Univerſity. From this time all his Collegues have had experience of him as a moſt Faithful friend; The Schools as a Senator, Profeſſor. Rector; all the Students as a moſt gentle Father.

Suddenly after his entrance into the Univerſity he found, that the Students of ſacred Theology, did entangle themſelves in the thickets of queſtions,

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and did follow Thorny Theormes and Problemes, the Scriptures being neglected. This evil, after the matter had been communicated to his Collegues, he ſtudied to amend, and did in a great meaſure effect it, for he brought back the antient, and maſculine, and mighty kind of ſtudying; and drew back as much as in him lay: the wandring youth to the Fountains of Salvation (thoſe pure and ſlimeleſs Fountains) that out of them Religion might be ſought for: not that Religion which being ſatisfied with wrangling debates or bare ſpeculation is gotten to feed the phantaſie; but that which breaths out charity, and follows the truth which is after godlineſs, by which youth learn to fly youthful luſts, and having ſubdued fleſhly allurements, to ſhun the pollutions of the world, and to do and ſuffer thoſe things, that make a diſtinction between a Chriſtian and an Heathen. That ſaying of our Saviour, *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſes, ye ſhall in no wiſe enter into the Kingdom of Heaven*: he did repeat often to fix the ſame upon their memories.

In the mean while the conſideration of Chriſtians ſo miſerably divided, and driven aſunder one from another, troubled him; he ſeldom ſpake of it without tears, never without deep and hearty ſighs. He declared, that he wiſhed all the ſcattered members of Chriſt might grow together in one body, according to the Lords Commandment. He rightly judged, that the Papal Court ſought not the things which are of Chriſt; but the pleaſures, the honours,

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the lucre, the pomp of this preſent world, and Tyranny over the ſouls as well as the bodies of men: And therefore that no man could or ought to conſult with that Harlot about matters of Salvation, and the eſtabliſhing of a common peace. He judged, that a great part of others were conſcienciouſly and piouſly affected; and were not divided not ſo much through an evil intent and purpoſe, as through doubtfull ambages or obſcurities in which many were driven from peace and concord by ignorance, many by the authority of their Anceſtours; many through pertinacy or ſtiffneſs in thoſe opinions which either themſelves had deviſed or long defended, many through ſhame of revoking and retracting their writings, laſtly many through prejudice and an ill opinion of their brethren. All which he thought might be remedyed, not by killing one another, but by prayers, and by peaceable and friendly inſtruction, and by the example of an holy converſation. He therefore both exhorted all to piety, and eſpecially took care of this, that when thornie queſtions and the huge luggage of vain and empty aſſertions were removed and taken away, with which the Schools make an huge confuſed noiſe; thoſe things might be fetcht only out of the Scriptures which might be uſefull to bring them to the belief of neceſſary things, and to lead a good and bleſſed Chriſtian life. Which endeavour of his, Satan going about to elude and fruſtrate endeavoured to perſwade the inconſiderate, that theſe things were done by him to get honour to ſhew the ſtrength of his wit. to cauſe

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innovations, to maintain contention and wrangling. Some thetefore through ſuſpicion, that ill counſellour, moved again old *Camarina*, or were the cauſe of miſchief to themſelves; but the Profeſſors themſelves and the Colleagues, by the prudent advice of the Curators did quell and quaſh it at its firſt ſhooting up: for credit to which matter I have thought that this *Inſtrument out of the Acts of the Unoverſity* is fit to be produced.

"The Profeſſors of the Theological faculty, "when it was related to them; That the *Claſſis* of "*Dort* had laid down among other this Grievance [*Seeing there is a rumor that ſome controverſies about the doctrine of the reformed Churches have riſen in the Church and Univerſity of Leyden, the Claſſis have thought it to be neceſſary that the Synod deliberate concerning theſe Controverſies, and how they may moſt ſafely be compoſed, that all Schiſmes and offences which thence may ariſt, may ſeaſonably be removed, and the union of the reformed Churches to preſerved againſt the calumny of the adverſaries*] "did, when "the Lords Curatots and the Conſuls asked, whe-"ther any controverſies of this ſort were certainly "known unto them, anſwer unanimouſly, after "the matter had been firſt privately among them-"ſelves examined and weighed, That they wiſhed, "that the Claſſis of Dort had in this matter, acted "better and more orderly; That they thought "that more things were diſputed among the Stu-"dents, than it liked them ſhould be; but that among

" among themſelves, that is, among the Profeſſors of " the Theological faculty there was no difference which " may appear to be in the fundamenralls of doctrine; " Alſo that they would endeavour that the diſputati- " ons of thi s ſort which aroſe among the ſtudents " might be leſſened. Acted the 10th of *Auguſt*, 1605.

James Arminius, Rector of the Univerſity *pro tempore.*

Francis Gomarus.

Luke Trelcatius, Subſcribed.

" The very ſame day, when the ſame thing was " alſo propoſed to D. *John Kuchlinus* Regent of the " Theological Colledge, he anſwered; That he " gave his ſuffrage to thoſe things that had been ſaid by the Profeſſors.

Subſcribed, *John Kuchlinus* Regent.

And thus indeed theſe things paſſed at that time; Afterwards the Senators of the High-Court, by the will of the illuſtrious States at the *Hague*, took cogniſance of thoſe things that were reported. What their opinion of the whole matter was, I ſhould now relate, but that I think all here preſent have the knowledge thereof.

But whileſt Chriſts Champion thus wraſtles, he was at the length laid on his ſick bed by a diſeaſe, which by his labours; continual ſitting, conſtant ſtudies, and conflicts incurring without any diſcharge, he had at the laſt contracted. Now what wonder is it, if he were moved and troubled at that, which might expoſe to loſe his good name, his ſalvation and his labours: ſith that nothing is of more account

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to a good man than his good name; nor to a Christian, than his salvation; nor to a Dr. of Sacred Theology than demonstrations taken out of the Scripture. Oppression, saith *Solomon*, makes a wise man mad. That same brought him grief, his grief brought his disease, and this was the cause of his death. Oh horrible evil and viperous, and raised from the lowest part of Hell! How oft have we heard him privately crying out even with sighing, in the words of the Prophet? *Wo is me my mother, that thou hast born me a man of contention to the whole earth: I have neither lent on usury, nor any hath lent to me on usury, and yet all men curse me.* Notwithstanding he himself recalled himself to the inclosures of reason and tranquility, being always couragious, always patient and gentle towards his brethren, for whose sake he was ready to suffer patiently, or as it were to devour, any reproaches whatsoever from the malevolent, and to forget or concoct them, not with a *Cato's* stomack, but that which was wrought in him by the Spirit of Christ.

But his disease lurking in his bowels brake out especially on the 7th of *Feb.* this year: which at that time so discovered it self, that the Physicians forthwith judged, that there was need of a slow and cautious curation. Now although at the begining of his sickness he could hardly move himself: Notwithstanding when he could, having now and then some ease and respite, he omitted not the labours of his lectures and vocation; nor was he wanting to his cause when need was. Therefore again and again, being called,

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he with ſpeed went to the *Hague*, and there publiſh'd a famous profeſſion of his faith before many witneſſes, and after that laſt friendly conference he with this one thing after God and the teſtimony of his own conſcience comforted himſelf, that in a common aſſembly of all *Holland* he was patiently heard by his moſt gentle Maſters, to whoſe prudence he attributed ſo much, that if he ſhould dye, he did hope, that there would not be thoſe wanting that would defend by the patronage of their wiſdom and favour the equity of that cauſe, which they once heard debated. Being carryed home from the *Hague*, he had ſcarce ſet himſelf to that which his maſters commanded, *viz.* To write out that exactly which he had propoſed in the friendly conference, but the force of diſeaſe again aſſaulted him by ſo much the more vehemently, by how much the more it had increaſed by delay and the weakneſs of his ſtrength. Therefore being preſſed with his diſeaſe, he by letters written to the illuſtrious States modeſtly excuſed himſelf, that he could not at the day appointed obey their will: ſaying, *That by ſickneſs he was forct to keep his bed; that he had written a great part, which God ſo willing it, he was now compell'd to break off from. That he had been at another time heard, and that the whole matter was then exhibited in writing; that that might be as much as neceſſity required: Notwithſtanding if they ſhould at all deſire thoſe ſame things he had written that he would take care, that they ſhould have them either full and perfect, if he by the grace of Chriſt ſhould be reſtored, or abrupt and broken, if he ſhould die. Moreover tha*

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he was so far from doubting any whit of that confession he had published, that on the contrary he did stedfastly judge, that it agreed in all things with the holy Scriptures: Therefore that he did persist therein, That he was ready at that very moment to appear with that same belief before the tribunall of Iesus Christ the Son of God, the Judge of the quick and dead.

In the mean while the force of his disease daily increased, whilst the most famous and most expert Physicians, Dr. *Pavius*, Dr. *Sebastian Egbert*, Dr. *Henry Sael*, Dr. *Reener Bont*, resisted it as much as was possible by Art and Industry, and pleasingly allured natures forces, but in vain; for the untamed obstinacy of the disease scorned art it self; For it was deeper planted than to be plucked up; it stirred up daily new Symptomes, Fevers, the cough, the extension of the hypoconders, difficulty of fetching of breath, oppression after meat, troublesome sleeps, an atrophie, the gout, and gave to him no intermission of rest: Afterwards came the Iliac passion, and the Colick, with an obstruction of the left optick nerve, and an obfuscation or dimness of the same eye; In the mean while calumny was as cruel, and abated nothing of its accustomed fierceness; of which I shall here mention, a cruel unworthy and abominable instance, which is fit to be recorded for after ages. When that dimness of one of his eyes was known, there were some that durst account this among those punishments, which God threatens to his enemies, aud wicked contemners of his name, and did affirm even from this punishment, that he was very

very wicked beyond others. And that there might not be wanting a pretext and colour to this ſo filthy and cruel a deed, the ſacred Books are conſulted with, which a Chriſtian may not approach without reverence and prayer. A place is found in the Prophet *Zechary* concerning the conſumption of the eyes and the whole body, ſounding thus. *And this ſhall be the plague wherewith the Lord will ſmite all the people, that have fought againſt Jeruſalem: their fleſh ſhall conſume away, while they ſtand upon their feet; and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth,* Zech. 14. 12. And another place; *Wo to the Idol ſhepheard that leaveth the flock: the ſword ſhall be upon his arm, and upon his right eye: His arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.* Chap. 11. 7.

This place was wreſted againſt this holy ſervant of Chriſt, who indeed was afflicted in body, but in his ſoul always happy, but now even moſt happy and bleſſed. I tremble at the remembrance of ſo enormous and deteſtable, and ungodly deed. Who, art thou, oh man, that condemneſt thy brother, for whom Chriſt ſhed his blood? What doſt thou revile that ſervant of God with oracles fetched as it were from heaven it ſelf, whom they that ſhall come after us, and ſhall not be ungratefull, will acknowledge to have exceeding well deſerved of the whole Church of Chriſt? Why doſt thou take unjuſtly to thy ſelf a power of condemning thy brother, whom the Lord hath commanded thee to love. Hear him: *Neither this man hath ſinned, nor his parents, but theſe things*

are done, that the works of God may be made manifeſt Hear him again; *Judge not, that ye be not judged.* Hear the Apoſtle; *It is with me a very ſmall thing, that I ſhould be judged of you, or of mans judgment. He that judgeth me is the Lord; Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart: And then ſhall every man have praiſe of God.* Art thou ſo aſſured of what ſhall happen to thy ſelf, as to know for certain, that thou thy ſelf ſhalt not be tormented with more bitter pain and dolour? And yet 'twas not his right eye that was amiſs; neither was it blindneſs, but only a dimneſs, and his arm was not dried up, but ſwelled. His tongue truly even to the laſt moment of his life readily diſcharged its office. Thus things above, things below, things on the right hand, things on the left, things divine, things humane, wait together on theſe wretched Hierophants [Expounders of divine myſteries] to ſerve them when they will.

There were ſomes who playing on his name, deviſed, *Vani orbis amicus*: [*i. e.* A friend of the vain world.] as if impiety was not ſometime bold to do the ſame on the ſacred name of Chriſt. Go your wayes for beetles, the unprofitable things of the world; What will ye not attempt to do on the ſervant who have not ſpared God himſelf and the Lord of life? But I return to that which I made digreſſion from: He although tired with all theſe evils, yet notwithſtanding kept a ſtedfaſt courage and quiet mind

mind; He therefore never abated any thing of the pleasantness, and comely gracefulness, and accustomed cheerfulness of his countenance, and candor of heart, his most ardent prayers ascending to God for himself and the concord of the church. How frequent, how fervent in his sickness were his ejaculations to Jesus Christ? What joyes did he promise himself? With what perseverance of faith did he expect his last day in the world? If the brethren did compose themselves to prayers, and he himself was hindred by pain, he now and then desired them to stay till he should come to himself, that he might together with them perform this brotherly office.

These few forms of prayers among many more were noted.

OH great Shepheard of the sheep, who by the blood of the everlasting covenant wast brought again from the dead, Oh! Lord and Saviour Jesus, be present with me thy weak and afflicted sheep. Oh Lord Jesus the faithfull and mercifull High priest, who wast willing to be tempted in all things like unto us, but without sin; that thou learning by experience it self, how hard it is to obey God in sufferings, mightest have compassion on us in our infirmities; have pity on me, and succour me thy servant, who am sick an pressed with many afflictions. Oh God of my salvation! make my soul fit for thine heavenly kingdom, & my body for the resurrection.

Now when upon the increasing of his disease he was admonished by the physicians, that by reason of

the doubtfullneſs of his life, he would ſet his houſe in order, and that if any thing were to be given in charge by his laſt will and teſtament, he would take care to do it; he then compoſed himſelf for death, with ſuch great quietneſs of mind, that friends ſtanding by, who had obſerved the whole manner of his life, admired at his ſo great and ſo heroick moderation in the laſt act, and they took from him the laſt example of dying bleſſedly, of whom long before they had learned many things for the well ordering of their lives; He then perceiving that the time of his diſſolution was at hand, and not being ignorant of the Devils ſtratagems, took ſpeciall care, when he made his will, to give a brief Account of his deſigns and of his life. This, becauſe it contains the duty of a faithfull Teacher, I ſhall recite for an Example and for a Teſtimony.

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Out of his will or Teſtament.

BEfore all things I commend my ſoul, when it ſhall depart out of its body, into the hands of God its Creator and faithfull Saviour, before whom I witneſs that I have with a good conſcience, ſingly and ſincerely walked in my charge and calling: taking heed with much ſolicitouſneſs and carefulneſs, not to propoſe or teach any thing, which I had not found by a diligent ſearch out of the holy Scriptures, to agree exactly with the ſame Scriptures; and that I have taught thoſe things which might conduce to the propagation and amplification of the truth, the Chriſtian religion, the true worſhip of God, commõn piety, and holy converſation among men; Laſtly, to tranquility agreeing to the Chriſtian profeſſion and peace according to the word of God, excluding from among theſe Papacy, with which no verity of faith, no bond of piety and Chriſtian peace can be kept.

Theſe things being thus finiſhed, ſome days were ſpent in the invocation of Chriſt, and in thankſgiving and the meditation of a better life; In which time Mr. *Jo. Utenbogardus* and Mr. *Hadrian Borrius* did more frequently viſit him then others did; Both of them were his old and moſt faithfull friends; But Mr. *Borrius* was even always preſent in the daily performance of prayer with his ſick friend.

Now at length on the 19th of *October*, about noon, this faithfull ſervant of God, being diſcharged of his

warfare, having finiſhed his courſe, fought the good fight, kept the faith, did render his ſoul now weary of cares, now glutted with the miſeries of this world, now deſiring deliverance, now having a fore-taſt of the joys of the Saints, now ſeeing Chriſt his God and redeemer, did I ſay, with his eyes lifted up to heaven, render quietly among the holy prayers of them that were preſent, his ſoul to God the Father his creator, to the Son his redeemer, to the Holy Ghoſt his ſanctifier, all crying out, *Let me dye the death of the righteous.*

Thus even this our Sun did ſet; thus that juſt man dyed of whom this world was not worthy; thus the father of ſo many prophets was taken away; thus *James Arminius* by the charet of Iſrael and horſemen thereof was carryed from us into heaven and now is free and delivered from miſeryes, hath the crown ſought for by ſo many labours, by ſo great holineſs, and enjoys the heavenly Jeruſalem, in the great aſſembly of many thouſands of Angels, and the Church of the firſtborn that are written in heaven, and he ſees the Judge of all, and the Spirit of juſt men made perfect, and Jeſus the mediator of the new Teſtament, and the blood of ſprinkling ſpeaking better then that of *Abel*; But he expecteth that day, in which God will make his dead body, which we have laid in the earth, to be conformable to the glorious body of his Son, according to the power whereby he is able to ſubdue all things to himſelf.

But we ſo long as it pleaſes God ſhall be toſſed with theſe waves, till he, having at ſometime compaſſion

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on us alſo, ſhall call us, every one in his own order, out of this miry clay into heavenly joys; keeping in the mean while in the church of the ſaints the bleſſed memory of Mr. *James Arminius*, with this Elogy.

That he was a Hollander, whom they that knew him, could not ſufficiently eſteem; Whom they that eſteemed him not, did never ſufficiently know.

Finally, moſt worthy Auditors, being deſirous to exhort you to the Churches amiable concord, I ſhall uſe no other than the words of the Apoſtle *John*. *Beloved, let us love one another, becauſe love is of God. And whoſoever loveth his brother, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.*

FINIS.

A short and Compendious History of *Simon Episcopius*. Professor of Divinity in the University of *LEYDEN* in *HOLLAND*.

Candid Reader,

THat in a very great part, which learned *Bertius* in the preceding Oration, hath justly premised touching the difficulty of his task and Province, who was to describe so excellent a man as Reverend *Arminius*, may be as justly (to say no more) taken up by him that undertakes a description of *Episcopius*, a man well nigh incomparable in all things commendable in a man, in a Christian, in a Minister of the Gospel of Christ.

It's one of *Amsterdams* chiefest Ornaments, and deserves to be recorded with letters of Gold in the memorials of that famous City; that *Simon Episcopius* in the year 1583. was born there.

His Parents, *Egbert* and *Gertrude*, are worthy remembrance, not only for their pious Offspring,

I mean their eldeſt ſon *Rembert*, alſo *John*, but eſpecially the youngeſt, our *Simon*; (for their other children, four ſons and three daughters, all died in their youth or infancy) but alſo for their own piety, being then zealous profeſſors of the truth, when extream dangers cloſely attended on every ſide thoſe that followed her; *Simon Epiſcopius*, that renowned Perſon of whom we are now to ſpeak, brought with him into the world many rare natural Endowments, which afterwards by good education and much induſtry were greatly improved, and were in his converſation choicely imployed to the end of his days. *Rembert*. his eldeſt brother, ſoon eſpying in him grounds of hope as to his uſefulneſs in the beſt of imployments; did earneſtly ſolicite his Parents to denote him wholly to learning; His Parents; notwithſtanding their Eſtate, was inſufficient (by reaſon of their numerous offſpring) to yield him at his ſtudies a competent maintenance: yet, having aſſiſtance freely and privately, offered by *Cornelius Benning*, a man of Conſular dignity, were perſwaded to dedicate their *Simon* to the ſtudy of learning. He therefore was committed, as ſoon as poſſible, to the care and diſcipline of *Peter Vekeman*, a Schoolmaſter at that time famous; under whoſe manuduction he in ſo little time made ſo great a progreſs in Latin and Greek, that he was commended by diverſe great men to the honourable Senate of *Amſterdam*, which took and received him into the number of their Scholars, when his parents by the advice of Mr. *John Kuchlinus* and Mr. *James*

Arminius

Arminius, and by their perſwaſion, gave their conſent; for at the firſt they were ſomewhat averſe thereto. When he had at *Amſterdam* run out his courſe there in the Grammar ſchool, the Curatours of the School did. in the year 1600, declare him by Solemn ſentence meet and worthy to be promoted to the Univerſity, that he might there apply himſelf to more high and manly ſtudies; He was therefore ſent away to the Univerſity of *Leyden*, into the Colledge of the illuſtrious States of *Holland* and *Weſt-friezland*; in which Colledge was then Preſident that moſt learned man, *John Kuchlinus*, who when he was miniſter at *Amſterdam*, had contracted a firm and intimate friendſhip with the father of our *Epiſcopius*. This hopeful Plant had not been long in the Academical nurſery, but he loſt his moſt loving and beloved Parents; for *Anno* 1602 his father dyed, in the next year his Mother. He though much afflicted with this adverſity; yet being thoughtfull, and deſirous of his tranſplanting into ſome place of uſefulneſs to the Church of God, neglects not the preſent opportunity of furniſhing himſelf with things convenient and neceſſary thereunto. Wherefore having ſukt in as much knowledge, as was needfull, of the liberal Arts, he extends his endeavours for getting acquaintance with the ſecrets of Philoſophy; In which having ſpent about three years, he applyed himſelf moſt ſeriouſly to the ſtudys of Divinity, and with much diligence laboured therein; yet ſo as to have now and then a recourſe to Phyloſophy. At length, the Statutes of

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his Colledge, and his own private affairs requiring it, he ſought the title of a Mr. of Arts, and was, being after a ſevere examination judged worthy, adorned therewith publickly, in the year 1606, by Dr. *Rodolphus Sneſlius*, that moſt renowned Profeſſor of the Mathematicks there. After this he purpoſeth and reſolves to give himſelf wholy to the ſtudy of Divinity onely, in which he had already made a conſiderable progreſs. And ſeeing he could not accompliſh his earneſt deſire of viſiting forreign Univerſities, he continued yet two years and above at *Leyden*, where he was a diligent hearer of the Divinity Profeſſors, namely, *Francis Gomarus*, *Luke Trelcatius*, *James Arminius*; and was ſo diligent and induſtrious in diſputations, and exercitatory Sermons, that he left far behind him moſt of his equals for age and ſtanding, and was thought worthy to be called to the Miniſtry. But ſeeing afterwards, eſpecially after the death of Dr. *Trelcatius*, that unhappy diſcenſion about Predeſtination, which afterwards gave a diſturbance to all *Holland*, did not onely ſecretly glow between the two remaining Profeſſors, but alſo at length break forth openly; and ſeeing our *Epiſcopius* ſhewed himſelf more addicted to the opinion of *Arminius*, he found therefore the Paſtors, who were of the other party, to be ſo diſaffected towards him, that they, when the honourable Conſuls of *Amſterdam*, who had knowledge of his ſingular learning and good converſation, were deſirous of promoting him to the office of a preacher, did by delays, and other

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their ſubtle devices, fruſtrate and elude the good deſign of the Conſuls. *Epiſcopius* therefore in the year 1609, in which year *Arminius* dyed, left *Leyden* and went to *Franeker*, the *Friezlanders* Univerſity, whither he was drawn eſpecially by the fame of *Jo. Druſius*, Profeſſor there of the Hebrew tongue. Here *Sibrandus Lubbertus*, the Profeſſor of this Univerſity, took great offence at our *Epiſcopius*, who was ſomewhat too hot and fervent in Theological diſputations, as young men of prompt and ready wits are wont to be. He therefore a few moneths after departed thence, and went into *France*, where in a ſhort time he got ſo great acquaintance with the *French* tongue, that he was able not onely to underſtand it, but alſo to ſpeak *French* readily and purely. In the year 1610 he returned home, and found the Miniſters of *Amſterdam* no better affected towards him than before. But his vertue and learning, which could be no longer hid, and which were commended by clear and notable teſtimonies from the Churches and Univerſities where he lived, break thorow at length all obſtacles, and ſo, that he was, with the conſent of the Claſſis, called by the honourable Senate of *Rotterdam* to the Paſtoral office at *Bleyſwyck*, an hamlet belonging to their juriſdiction.

After the death of *Arminius*, they of Calvins perſwaſion, whoſe notions of God, reprobating abſolutely the greateſt part of the world, to make known his power in making his creatures miſerable, had framed and diſpoſed to fierceneſs, begrn to endeavour

deavour the ejection of them out of their places who adher'd to *Arminius*; hereupon these perceiving the designs that were against them, did exhibite to the most illustrious Stales of *Holland* and *West-friezland* a certain Remonstrance (whence they were afterwards called Remonstrants, as their adversaries were called Contra Remonstrants, from a paper they had written in opposition, and intituled, A Contra-Remonstrance) in which Remonstrance after they had declared their judgement comprehended in five heads or Articles, they humbly petition, that they in that belief and perswasion might be protected from the violence and force of their Adversaries that much threatned them. Afterwards in the year 1611 was that famous Conference at the *Hague*, where by the appointmen, and in the presence of the States of *Holland* and *West-Friezland*, Six Remonstrant, and as many Contra-Remonstrant Pastors conferred together about the things now in controversy. For the determining of these Controversies, the Remonstrants then declared themselves for mutual forbearance, but their adversaries were for a Synodal Decision, as being noway doubtfull of out-voting them, in case the Remonstrants were admitted members of the Synod, which indeed their adversaries denyed them, when they had gotten a Synod, and the arm of flesh on their side.

But the illustrious States of *Holland* and *West-Friezland*, knowing well, that onely the oppression of the contrary party was sought after, and that the contro-

controverſie was obſcure and difficult, made a decree, that both parties ſhould live together in brotherly communion, &c. which decree had preſerved them in peace, if might had not then overcome right, in caſting thoſe peaceable Governours out of their places, and ſubſtituting thoſe in their rooms who would be ready to doe what the Contra-remonſtrants would have.

But we muſt return to our *Epiſcopius*, who was one of the ſix Remonſtrants that managed the Conference at the *Hague*, whereas on a famous Theater he made manifeſt his great abilities, both natural and acquired, and gave all men occaſion to conclude, that his knowledge and skill in the holy Scriptures, and in Theological diſputations, was not ordinary. After this, the fame of his learning and eloquence ſpreading in the United Provinces far abroad, he was ſolicited by diverſe eminent Cities, chiefly *Utrecht* to be their Preacher; but ſeeing they of *Bleyſwyck* would by no means be induced to give their conſent for his departure, he therefore continued in the exerciſe of his miniſtry among them. But at length in the year 1612, when he was about 29 years old, he was called by the Curators of the Univerſity of *Leyden*, to the Profeſſorſhip of Divinity there, in the place of *Francis Gomarus*, who voluntarily had deſerted it; Now although the modeſty of this worthy man *Epiſcopius*, was ſo great, that he judged himſelf unmeet for a work ſo difficult in ſuch difficult times; yet ſuffered he himſelf to be prevailed with, and overcome by the judgment of others concerning him,

him, and especially by the authority and exhortation of some very great men in the Common-wealth and Church to accept it. In this honourable place, worthy a man so learned and venerable, he lived friendly and peaceably with Dr. *Jo. Polyander*, his Colleague, though of an opinion differing from his in the controversy of predestination; and most painfully laboured in his Office, as even to us is apparent from his Commentaries on some parts of the holy Scriptures, then composed, and his disputations there, which since his death have been exposed to publick view. But his Cares were so many and great, that they far surmounted all his other labours and did much exceed them; For at this time the Controversie about Predestination had swelled over the Academical banks, and had filled the pulpits, whence (as usually) it spread as an inundation among the common people threatning a devastation of the Churches unity, and to the Common-wealth no less then ruine: For the governours themselves, who were to have kept the peace, were divided among themselves, designing variously for their several parties. In this evil day and contentious time, good *Episcopius*, a man greatly desirous of peace, a man studious, laborious and solicitous for the good of others, became a man of sorrows, and acquainted with griefs. Now to give a few instances of this mans sufferings, may not onely be serviceable to his commendation, they being the tryal and an evident proof of his sincerity, and that which brought to light his Christian fortitude and patience, wherein he greatly excelled;

they may expect, who are of the first in discovering errors, that have been long and more generally embraced for truths, and for such, which men have much gloryed in, as a treasure more peculiar to themselves than others; and also to let us know what are the usual effects of blind zeal in matters of religion, which will appear to be the worst of Guides, leading men to most injurious, inhumane and barbarous practices.

We will begin with that which happened at *Amsterdam*, in the second year of his Professorship; The story in brief is this, *Episcopius* being at a church in *Amsterdam* and (as they commonly speak) standing as a witness with others at the baptizing of his brother *Johns* Daughter, *Caspar Heydan*, who then did officiate, asked him and the other witnesses, *Whether they did confess that to be the true* and perfect *doctrine of salvation, which was contained in the old and new Testament, and in the Apostles* Creed, and *which was taught in that church*, to wit, of *Amsterdam*; adding moreover these words: What say ye to these things? *Episcopius*, the chief among them, answered; That he did account whatsoever was taught there according to the word of God, and the Apostles Creed, to be the true and saving doctrine, as the words of the usual form, out of which the interrogation is made, do intend; Which answer, though mild and modest, so moved the spleen of Mr. *Heydan*, that with contempt he called him Young-man, and upbraided him

as one very audacious and presumptuous in daring to speak so in the Church of God. To which *Episcopius* again replyed, saying; That he would depart if the Preachers would not admit that limitation, comprehended in the form of Baptism, where after mention made of the old and new Testament, and the Apostles Creed, these words are added, and consequently is taught in the Christian Church. But when *Heydan* had the second time upbraided him with audaciousness, and *Episcopius* made no further reply, he at length christened the Child. And when *Episcopius* was going out, he was reproachfully handled, and called a seditious man, and a disturber of the Church, by some of the baser sort, whom *Heydans* words had excited to such opprobrious speeches; and when he was gone out of the Church, he hardly escap'd beating or stoning, to which some instigated the youth that were then present. But God out of his fatherly care protecting him, and restraining the fury of those wicked men, brought him at length to his friends in safety.

Not long after this it happened in the same City, That a certain Black smith, seeing *Episcopius* passing by his shop, run out with a bar of Iron that he was forging on his anvil, and called him *Arminian*, and a disturber of the Church, and so pursued him, as one having a mind to murther him, which danger he escap'd by flight and the assistance of others, that hindered and restrained this villanous Zealot.

Now if we should here insert a short but sad story of some Contra-remonstrants Plunderers, we

should

ſhould not go far out of our way, nor much digreſs becauſe *Arminianiſme* (ſo called) was the occaſion, and *Rembert*, the brother of our *Epiſcopius* was the perſon pillaged, and that in the time we have now under conſideration. The ſtory thus runs; There was in the year 1617, and on the 19th of *Febrnary*, a falſe rumour raiſed and ſpread abroad, that ſome Remonſtrants were met together to hear a Sermon in the houſe of Mr. *Rembert Epiſcopius*, who in *Amſterdam* was well known to be much addicted to the Remonſtrants opinions, and was for that cauſe much hated by the vulgar ſort, Upon this report many hundreds of vile perſons run thither, who firſt breaking the windows with ſtones, then with a bar breaking up the gate, enter the houſe in an hoſtile manner, and as a Company of Robbers, when they had drank up or ſpilled the wine and beer in the Cellar, they ſeorch and ſack the houſe, opening forcibly above 12 cheſts, carrying away what was portable, for they ſtole thence a bag of money, wearing clothes, linnen, pictures, books, houſhold-ſtuff, plate, *&c.* and what they could not carry away tore and broke, leaving nothing there whole and untouch'd, When they had emptyed the houſe, they begin to demoliſh it and make it an heap of rubbiſh, which they had done, if the coming of the Magiſtrate had not hindered them. The Gentleman and his wife eſcap'd their fury; ſhe by flying to a neighbours houſe; he by hiding himſelf on the top of his own houſe, whither he got by a ladder that he drew up after him. His loſs was eſtimated

to be above six thou and florans. And if he had not had some space (while those religious Felons were breaking open his doors) for the casting of his money and some part of his better household-stuff into a neighbours house, he had in that one day been well nigh spoyled of a good estate, and reduced to poverty. The other brother Mr. *Jo. Episcopius*, being also of the Remonstrant perswasion, though he was not pillaged as his brother, yet was he often and much reproached by the dregs of the people, a sort of malignant Zealots. But to return now to our *Episcopius*, who was a sufferer in his Relations, and Christian Associates, and met with many great personal afflictions, especially at the time of the Dort Synod, and afterwards, of which we will here take a superficial and cursory view.

In the year 1618 began the Synod of Dort, which how unjustly it carryed it self towards the Remonstrants, the Acts and History thereof, long since published; do, saith *Curcellæus*, abundantly testify. We will briefly mention here a few things that more nearly touch our *Episcopius*; Although from that which happened not long before the convening of this Synod; namely the violent ejecting of those Magistrates that favoured mutual forbearance, it was not hard to conjecture, that no good issue would attend this Synodical meeting; yet notwithstanding our *Episcopius*, being invited to it by the Letters of the Illustrious states of *Holland*, and to sit there with the other Professors of the *United Provinces*, did with some other Remonstrant Preach-

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ers make his appearance at *Dort* ſoon after the beginning of the Synod; but the Synod, which was the adverſe Party, and which ſhameſully took to themſelves a power of judging in their own cauſe, permitted neither him, nor any other Remonſtrants to be preſent in their aſſembly, but as cited perſons, appearing at the Synods tribunal, and ſubmitting to the authority of the Synod, as having power to order them, when to ſpeak, when to hold their peace; and alſo at length, by majority of voices, to judge and cenſure them; Which how far from all equity it was, let all judge that have eyes to ſee, and are impartial. The Remonſtrants notwithſtanding, leſt they ſhould ſeem wanting to a good cauſe, did yield to a neceſſity, and with a great and undaunted courage entred the Synod, and there *Epiſcopius* with great grace and Oratorial geſture (and as our learned *Hales* expreſſeth it) recited that excellent Oration, which is to be found in the Acts of the Synod, and in the ſecond volume of his works. After this, when the Remonſtrants declared, that they were ready to confer with the Synod, the Eccleſiaſtical Preſident in the name of the Synod anſwered, That they by an authority granted to them from the *States General*, were come together, not to confer with them, but to judge them; Notwithſtanding this, yet the Remonſtrants, having proteſted, that they could not acknowledge that Synod as a lawfull Judge in the preſent controverſy, becauſe the greateſt part of it conſiſted of their profeſſed adverſaries, who had already condemned them, and ſeperated

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from them, did addreſs themſelves *freely to propound, explain and confirm their ſentence or judgment, before the Synod, ſo far as they could and did judge neceſſary*; aud ſo to do, they were not onely expreſly permitted, but alſo injoyned, by the Deputies of the *States-General* in their Citatory Letters. But when the Synod would again circumſcribe that liberty by theſe limits, to wit, that they ſhould propound, explain and confirm their ſentence or judgment, *as far as the Synod ſhould judge might be ſufficient and ought to be*; then could not the Remonſtrants ſatisfy their conſciences to ſubmit to ſuch uneqaal and unrighteous conditions, by which they ſhould betray their cauſe, and ſo they were at length caſt out of the Synod, as perſons unworthy for the Synod any longer to treat withall.

Concerning the manner of their ejection I ſhall here adde ſomething out of the letters ſent from Dort to Sir *Dudly Charleton*, at that time Lord Embaſſadour from *K. James* to the *States-General*, and written by Doctor *Belcanqual*, a member of the Synod, and one of the Engliſh Colledge there, and of a different perſwaſion to the Remonſtrants, and by our own renowned Countrey-man Mr. *Hales*, then Chaplain to the ſaid Embaſſadour, but for a time reſident at Dort, to obſerve the Synods proceedings there; The letters may be found in *Hales* his Golden Remains: When the voices ſaith (*Belcanqual*) onely of the forreign Divines were asked (who are not above a third part of the Synod) then were the Remonſtrants called in, and diſmiſt with

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ſuch a powdering ſpeech, as I doubt not but that your Lordſhip hath heard with grief enough. I proteſt (ſaith he) I am much afflicted, when I think of it; For if the Remonſtrants ſhould write, that the Preſident pronounced a ſentence, which was not the ſentence of the Synod, they ſhould not lie. The Civil Lawyers and Canon of *France*, who write much about the formalities omitted in the Councel of *Trent*, are exceptions of leſs moment then theſe; So neither was there above a third part of the voices asked, *ex quibus ſententia fieri nequit.* Neither was the ſentence conceived in writ, and approved by the Synod; And the bitter words of the ſentence were not the words of ony of the ſuffrages, unleſs that ſome of them were ſpoken by one man onely. So far he; There are ſaith (Mr. *Hales*) ſome exceptions taken by the Deputies themſelves againſt Mr. *Preſident* his rough handling the Remonſtrants at their diſmiſſion. The next day in the morning there was a private Seſſion, where a repetition was made of the laſt Synodical Acts, but when they came to the Act of the Remonſtrants diſmiſſion *Ludovicus Croſius* of *Breme* ſignifyed, that he perceived, that Mr. *Preſident* in that buſineſs had been *paulo commotior*, [ſomewhat too paſſionate] and had let ſlip *Verba quædam acerba* [ſome bitter words] which might well have been ſpared; That in ſo great an act as that was, a little more adviſe and conſideration might have been uſed, That the Synod ought to have been conſulted with, and a form of diſmiſſion conceived and approved of by all,

which ſhould in the name of the Synod have been pronounced and regiſtred, whereas now the Synod ſtands indicted of all the unneceſſary roughneſs which then was practiſed. So far our *Hales*.

After the diſmiſſion of the Remonſtrants, the Synod prepared to judge them out of their Writings. But they in the mean time, whileſt the Synod was thus occupied, did privately, by the command of the *States Deputies*, compoſe for the confirmation of their doctrine, thoſe accurate Writings, which rogether with the Synodal Acts were publiſhed a little after, and deſervedly obtained the approbation of very many of the moſt learned men in *Europe*; One of chief authority when he had ſeen them, ſaid, That the *Dort* Synod had condemned the Remonſtrants; but they by their Writings had triumphed over the Synod.

And indeed one ſubſtantial argument is better than a thouſand Synodal ſuffrages. The chiefeſt part of theſe Writings ought to be aſcribed to the indefatigable induſtry of our *Epiſcopius*. That nervous Diſſertation touching Reprobation had for its Author, that learned and reverend father Mr. *Charles Niellius*, a preacher at *Amſterdam*. To his memory we are indebted not onely for that piece, but for other things alſo in that volume; and debtours we are to all the reſt of them for that ſhare of their labour we have in thoſe Excellent Writings.

At length the Synodical Sentence againſt the Remonſtrants was pronounced, by which they are condemned as men of a corrupt Religion and depoſed and put out of Office. The

The hard uſage of the Remonſtrants is not much to be wondered at, the Synods temper being conſidered; For although there was much candour in ſome of the forreign Divines, eſpecially our *Engliſh*, yet there was much want of it in the Provincials. Not to ſpeak any thing of the unworthy uſage which ſome of the forreign Divines, experienced in the Synod, & particularly they of *Breme*, who were upon the point of leaving the Synod, by reaſon of offences there given them; I ſhall onely in a word diſcover their ill diſpoſition towards the Remonſtrants: Prejudice prevailed much among the *Dutch* Contra-remonſtrants; They are (ſaith *Belcanqual* in his letter of *April* 17) ſo eager to kill the Remonſtrants, that they would make their words to have that ſenſe which no Grammar could find in them; We have given a remarkable Inſtance of the *Preſidents* good nature and manners. And as for *Gomarus*, the then viſible head of the Fataliſts, of what a froward and turbulent Spirit he was, I am even loth to expreſs in the words of *Belcanqual*, who thus writes to the Embaſſador; If the Synod (ſaith he) had wanted but two men, I mean *Sibrandus Lubbertus* [one of the principal Contra-remonſtrant leaders] and *Gomarus*, we had wanted a great deal of contention, which I fear will not forſake the Synod as long as they are in it; They have their fits of madneſs by courſe; The laſt fit before this came to *Gomarus* his turn, and this day *Sibrandus* flew out with ſuch raving and fierceneſs of countenance, and ſuch unheard bitterneſs againſt

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our Colledge, as I desire no other revenge on him, than the very speaking of the words, which while they were in his mouth were checked by the President Politick, *&c.* In another letter, thus; The Palatine Divines are the onely Magistrates Doctors next to *Gomarus* in all the Synod, and think every thing they speak should be taken for Text. Let me adde one passage more, wherein *Gomarus* is mainly concerned; In the business of the Remonstrants of *Campes*, they of *Breme* perswaded to a middle course in dealing with them. But *Gomarus* (saith *Belcanqual*) fell foully upon *Martinus*, a man very learned and very honest, who hath been so uncivily dealt with, that the Forreigners take much offence thereat, and he and his Colleagues have been ready to leave the Synod. Because he dislikes, as others do the Contra-remonstrants broad speeches in many points, they use him with so much discourtesy; Though one be against the Remonstrants in all the 5 Articles in substance; yet if he differ from them [the *Dutch* Divines] but in manner of speaking, they hold him as not sound. So far *Belcanqual*, I thought not indeed to meddle with this business relating to them of *Breme*, but fell into it unawares, and cannot but learn from it, that if the Contra remonstrants behaved themselves so, in such a place, against persons who in the main were of their perswasion, then certainly the Remonstrants to whom they were professed Adversaries, had cause to expect from them none of the softest usage. But there is one passage more that I shall recite

recite out of *Belcanqual* concerning *Gomarus*. In Seſſion 85, *Gomarus* in his diſquiſition of the 3 and 4 Articles, delivered a ſpeech againſt the *Bremenſes*, which none I think but a mad man would have uttered, and he delivered himſelf with ſuch ſparkling of his eyes, and fierceneſs of pronunciation, as every man wondered that the Preſident did not cut him off; at laſt he cut off himſelf, I think for want of breath, and then the Preſident gave *celeberrimo Duo Gomaro* very many thanks for that his learned, grave and accurate ſpeech. The *Exteri* [the forreign Divines] wondered at it, *Martinus* onely ſaid, that he was ſorry he ſhould be ſo rewarded for his long journey. In another letter; All I will ſay my Lord, is this; There are two men in the Synod, *Sibrandus*, but eſpecially *Gomarus*, who are able to ſet it on fire, unleſs they be lookt to. Thus far he: I ſhall ſay nothing of the generality of the Provincial or *Dutch* Divines, how they were at the devotion of thoſe that were chief Actors in the Contra-remonſtratical Tragedy.

We are come now to the Execution of the Synodical Sentence againſt the Remonſtrants; They being thus diſcharged, other Paſtors were put and ſubſtituted in their places, how unwilling ſoever the Chuches were to receive them; In ſome places theſe new Paſtors were brought in by force of arms. Now leſt the ejected Remonſtrants ſhould teach privately, therefore the *States-General* propoſe to them a certain ingagement, to abſtain in the future both directly and indirectly from all even private exerciſe

exercise of their Ministry. To which when some could not in conscience subscribe, they were condemned to perpetual banishment. Alas! who could expect such cruelly amongst Protestants, that had condemned Papists for the like unchristian practices? He that takes a view of our *Episcopius* and some others of the Remonstrants in their deportment, when this dismal Cloud appeared, will see cause to admire their faith and fortitude. For so dear was the truth unto them, and their zeal for it so great, that a promise of the same wages or stipend which they formerly enjoyed, could not induce them (though some of them had but a very mean Estate) to oblige and bind themselves unto silence, which was commanded them; Moreover these Generous spirits did with much boldness, after the pronouncing of the of sentence of Banishment, defend openly to the *States General* their own and their associates Innocency, appealing to God, the avenger of them that are unjustly oppressed, who would at the last day take cognisance of their Cause, and judge, without respect of person, as well their Judges as them.

Hereupon these Stout Champions for truth were so hastily carryed away by the *States* Officers out of the limits of the *United Provinces*, that they after their detaining eight moneths at *Dort*, whether they were called, as they thought, to a free Synod, had not granted to them so much as one day, in which to bid their families farewell, and to set in order their domestick affairs

fairs, notwithſtanding they petitioned for it.

Epiſcopius therefore, and the reſt, betook themſelves to *Brabant*, and inhabited at *Antwerp*, during the peace between the King of *Spain* and the *States*. This place theſe Exiles made choice of for their abode, not to joyn with the enemies of their Country in a conſpiracy againſt it, nor to endeavour any thing detremental to the Reformed religion, as ſome malevolent perſons were bold enough to ſuggeſt ſlanderouſly againſt them; but becauſe that place was near, and from which they might more commodiouſly, than from any place remote, take care of their beloved Churches and Families. How faithfully thoſe imployed their talent, received of God, I ſhall here paſs over in Silence, being now to ſpeak onely of *Epiſcopius*, whoſe diſputations with *Peter Wadingus*, a *Jeſuit* of *Antwerp*, and his Antidote againſt the Canons of the Synod of *Dort*, do abundanly teſtify his great care and diligence; And alſo the Confeſſion of faith, which he, with the other Remonſtrant Paſtors there, did compoſe and publiſh, that they might ſtop the mouths of them who calumniouſly gave forth, that the Remonſtrants cheriſht in their breaſt, monſtrous and ſtrange opinions, which they durſt not expoſe to publick view.

When the war was renewed between the *King* of *Spain* and the *States*, our *Epiſcopius*, ſeeing he could no longer with ſafety remain in *Brabant*, departed

departed thence into *France*, and inhabited sometime at *Rhoan*, sometime at *Paris*. If thou inquire how in these parts his time was spent, those Writings of his there compiled, will give thee a worthy Account; in case thou art able to peruse his Paraphrase and Observations on the 8, 9, 10, and 11 *Chapters* of St. *Pauls Epistle* to the *Romans*; also his *Bodecherus ineptiens*; his *Examen Thesium Jacobi Capelli*; his answer to to the Defence of *Jo. Cameron*; his Treatise of Christian Magistracy. and that of free-will, with other works of his, laboured there. He that with these considers his sollicitous Care for the Churches of his own Countrey, which in this time of persecution being destitute of their ordinary Pastors, he by diverse Writings and Epistles instructed, comforted and incouraged to persevere in the Faith; also the many conferences he had with learned men concerning Religion, by which he endeavoured to bring them to a more accurate search and inquiry after the truth; he, I say, that considers these things, will be so far from thinking that he had many wast hours that he will greatly wonder, where time was found for so many and great Atchievments. Here *Stephen Cureellæus* got with him his first Acquaintance aud professes that he heard him discourse of some hard points of religion, and learned so many things of him, that he always afterwards esteemed it a singular happpiness to him, that he had acquaintance with so worthy a man Here also *Episcopius* contracted such a friendship with that most cordial

dial man and eminent Mathematician, Mr. *Edmund Mercer*, which afterwards no diſtance of place, or length of time, could diſſolve or weaken. This was he that publiſhed this Book, by which *Canerons* opinion of Grace and free-will is examined, and intituled it, *Epiſtola viri docti*; and he that was ſo familiar a friend with *Hugo Grotius*, that *Grotius*, when he laſt left *France*, committed to him the moſt precious Treaſures he had, his Elaborate Manuſcripts, that by him they might be communicated to others.

At length *Epiſcopius*, being deſirous to have a perfect Survay of *France*, who as yet knew little more than the Northern part of it, went from *Paris* to *Lyons*; After that he viſited *Marſeille*, *Niſmes*, *Mompelier*, *Tholouſe*: Afterwards *Burdeaux*, *Rochella*, *Poictiers*, *Angiers*, *Tours*, *Orleance*, and other places. And when he had finiſhed his perambulation, he returned to *Paris* and *Rhoan*; where when he had remained a while; and had heard that the fervour of the perſecution, raiſed in his own Countrey againſt the Remonſtrants, was ſome what alayed, he purpoſed to return thither. Leaving therefore *France* in the year of our Lord 1626, and in the eighth year of his baniſhment, he came to *Rotterdam*, that he might with other brethren lay out his abilities for the gathering of that very numerous Church, which is there out of the diſperſed Remonſtrants: And that afterwards he might take care for other Churches in the *United*

Provinces

Provinces. In the mean while by his Writings both in Latin and Dutch he ſtrenuouſly defended the truth. He publiſhed in Latin An Apology of the Remonſtrants confeſſion; An Anſwer to the Eſſay of the *Leyden Profeſſors*, with other Books. In *Dutch* he wrote a Treatiſe of true Antiquity againſt the Papiſts; Three Treatiſes againſt *James Triglandius*, then Preacher at *Amſterdam*, ſince Profeſſor of Divinity at *Leyden*; with other books,

In the ſecond year after his return, he entred into a Matrimouial ſtate, (there being then hope of a more peaceable time) marrying at *Rotterdam* that moſt choice and vertuous Gentlewoman Mrs. *Mary Peſſer*, the widow of Mr. *Henry Niellius* a Preacher of that City, and the younger brother of Mr. *Charles Niellius* above-mentioned. They lived together, but without iſſue, moſt piouſly, peaceably and comfortably to the end of the years 1641, at which time ſhe finiſhed her courſe.

But before this in the year 1634 He went to *Amſterdam*, to be Preſident in the Remonſtrants Scholaſtick Nurſery or Colledge, which was erected there to be as an Univerſity, for the inſtructing of Youth in Divinity, that were intended for Miniſters of the Church,

How faithfully and diligently he exerciſed himſelf here, we have an illuſtrious teſtimony from his copious, learned and moſt uſefull Theological Inſtitutions; and the Anſwer of 64 Queſtions pro-

propoſed to him by his Diſciples; alſo from his learned and eloquent Sermons to the people; alſo his true Remonſtrant Divine; and his Anſwer to the 10 Dilemma's of a certain Popiſh Doctor, and other works of his.

Whileſt he was thus labouring, ſome occaſions forced him to *Rotterdam*, where *Anno* 1639 he fell dangerouſly ſick, and for ſome moneths kept his bed, and ſo far was he gone, that there was little hope of his recovery. But at length God reſtored him to health, and ſo ſtrengthened him, that he returned to his charge at *Amſterdam*, and as diligently laboured among them as before.

After his return it ſeemed good to the Remonſtrants to publiſh a plain Catechiſm for the inſtructing of the more ignorant ſort. Then *Abraham Heydan*, at that time a Preacher at *Leyden*, afterwards Profeſſor of Divinity there, publiſhed an Examination of this Catechiſm, the defence of which our *Epiſcopius* undertook, and finiſhed in a conſiderable large Volume, which came not forth till after his death. For in the beginning of the year 1643, when he was well nigh 60 years old, he fell mortally ſick. His diſeaſe is called *Iſchuria*, a dangerous ſuppreſſion of the *Urine*, which was ſo pertinacious and obſtinate, that for eleven days he could not make one drop of water; although ſome skilfull Phyſicians uſed the utmoſt of their art to ma-

ſter, or at leaſt ſomewhat to mitigate this his mercyleſs and ſtubborn enemy. This Excrement (of which he afterward avoided but little) mixing it ſelf with the blood of the whole body, ſo corrupted the *Craſſis* and temperature thereof, that he could not poſſibly long ſubſiſt.

He lay ſick two moneths and above, and for ſome weeks before his death was deprived of ſight. Which loſs, whileſt there was any hope of his recovery, had been exceeding grievous unto him, had not his deep and almoſt continual ſleeping leſſened rhe ſame; For ſometimes he complained of it to his friends that did frequently viſit him; ſaying, that he ſhould not be able any more to ſerve the Church of Chriſt,

At length on the 4th of *April* about the 8th hour in the morning, (at which time the moon was in the Eclipſe) he peaceably fell aſleep in the Lord. And the 4th day after was carryed forth (a great multitude of all ſorts of perſons following the herſe) unto the Weſt-Church, and was there interred by his wife. His death many much lamented, and many Epicedium's, or funeral Verſes of his praiſe and commendation, were publiſhed both in *Dutch* and *Latin*.

Caſpar Barlæus, the moſt renowned *Poet* of that time, and who lived not full two years after him, publiſhed a moſt excellent *Latin Epica-*

dium

dium in his commendation, which is prefixed to the first Volume of *Episcopius* his works.

Thus we have taken a short view of *Episcopius* from his birth to his death. His life was unblameable, and illustrious for zeal to the glory of God, and mans salvation; His Love to the Churches peace and concord added much to his commendation. He was indeed much conversant in Controversies, not of choyce, but through necessity; He was often wont to complain of his constraint to this kind of exercise. His patient bearing of injuries, and readiness to forgive, after the example of his Master Christ, contributed not a little to his praise. In alms-deeds he was to his power ready and cheerfull; And such was his modesty and humble temper, that his rare endowments and great Atchievments he esteemed as nothing. On his sick-bed his Speeches were gracious, full of piety towards God, charity towards men and confidence in Christ. His name now and memory is blessed with them especially, that without prejudice peruse his works, that in two considerable Volumes are now publick in the Latin tongue, which I could wish that all men well understood, were it but to read *Episcopius*. I doubt not but there are many, who have much improved themselves by his writings. Our famous *Hales* is not doubtless without companions of whom this is reported by Mr.

Anthony Farindon, his familiar friend: that he himself often told him, that at the well pressing of *Jo.* 3, 16. by *Episcopius*, he bade *Jo. Calvine* Good-night. It would be in vain for me here to inlarge, who am speaking to those, that through unacquaintance with Latin, are uncapable to see the great knowledge and eloquence of our *Episcopius*: as for those who converse honestly with his Writings, they need not me. But I would not that any should think of me, that I take all his sayings for gospel; No, I believe that his Writings as well as other mens must be read with judgment: for I nothing doubt, but that Errata's may be found in his works, not only such that are justly imputable to the Transcriber and Printer, but such also that are the Authors, who was subject to erre, though much more free from errors than many.

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